20th August 1925]

Mr. A. RANGANATHA MUDALIYAR :—" May I know what has become of the bungalow which served as the residential quarters of the Superintending Engineer ?"

The hon. Rao Bahadur Sir A. P. PATRO :—" It was otherwise disposed of."

Mr. A. RANGANATHA MUDALIYAR :—" For what purpose may I know ?"

The hon. Rao Bahadur Sir A. P. PATRO :—" It is not possible to say at once. I will inform the hon. Member later."

Mr. A. RANGANATHA MUDALIYAR :—" With regard to (*d*) I myself made a representation. May I know whether the matter is now engaging the attention of the Government though it may not be on a request made from outside ?"

The hon. Rao Bahadur Sir A. P. PATRO :—" The matter has not yet been taken up."

Railways.

Erection of a pumping station on the river Palar by the Madras and Southern Mahratta Railway Company.

* 180 *Q.*—Mr. S. SATYAMURTI : Will the hon. the Law Member be pleased to state—

(*a*) whether the Madras and Southern Mahratta Railway Company propose to locate a pumping station to convey water to Jalarpet and other stations on the bed of Palar river in Kadayanchi village, adjacent to Vaniyambadi town ;

(*b*) whether the Government are aware that the location of the pumping station at the proposed site would diminish the underground supply of water which now is used for the cultivation of about 5,000 acres of land ; and

(*c*) whether the Government propose to take any steps to prevent the location of this pumping station ?

A.—The hon. Member is referred to the answer to question No. 14.

Religious Disputes.

Construction of a temple in proximity to Muhammadan place of worship, Kurnool.

* 181 *Q.*—Mr. K. ABDUL HYE SAHIB : Will the hon. the Law Member be pleased to state—

(*a*) whether it is a fact that all the District Magistrates of Kurnool since 1907 have disapproved of the action of the late Krishnaswami Chetti of Kurnool, namely, the construction of a temple in Raja street on the ground of its close proximity to already established places of Muhammadan worship in the locality and in their orders it was distinctly laid down that no public pooja should be performed and no public procession should be taken out from the chattram constructed by the late Chettiyar ;

(*b*) if the answer be in the affirmative, the reasons why public pooja is allowed to be performed in the said chattram, and why public procession was

allowed to be taken out helped by the police in 1923, and why gods are allowed to be installed in the said chattram contrary to the orders of the District Magistrate; and

(c) whether the Muhammadans of the place have not been protesting against the action of the late Chettiyar from the beginning; if so, what was the result of their protests?

A.—(a) Several District Magistrates have disapproved and have ordered that no public worship should be performed from the chattram of the late Chettiyar.

(b) & (c) The District Judge of Kurnool in O.S. No. 6 of 1925 has held that the owner of the choultry and the temples contained therein are entitled to conduct and carry on the worship of the deities according to Hindu rites and usages and to carry the idols in procession through the public streets and has also granted the owner a permanent injunction restraining the Muslims from interfering with his religious and lawful rights in these matters.

Alleged Hindu-Muslim tension in Odayathur village.

*182 Q.—Mr. C. V. VENKATARAMANA AYYANGAR: Will the hon. the Law Member be pleased to state—

(a) whether the Government have received any reports or representations about any Hindu-Muslim tension in Odayathur village, Tirukkoyilur taluk of South Arcot district;

(b) whether it is a fact that there have been cases and counter-cases between the members of the two communities and if so, with what results; and

(c) what action, if any, has been taken in the matter by Government or the subordinate officers and what is the state of communal feeling in the village at present?

A.—(a) Yes.

(b) Yes. A case and counter-case between the two communities were filed in April 1924. The accused in both cases were discharged.

(c) The Government have taken no action. There is now no ill-feeling between the communities.

Mr. C. V. VENKATARAMANA AYYANGAR:—"With regard to clauses (a) and (c) of this question, may I know if some of the Muhammadan gentlemen of the place have not sent up a mahazar to the Government that they were being persecuted by the other people?"

The hon. Sir C. P. RAMASWAMI AYYAR:—"No such mahazar has come to my notice, but I shall inquire if any has been received by the local authorities. However I may say, that we were told that the feelings had died down; but if the facts are otherwise we shall have to take steps."

Mr. C. V. VENKATARAMANA AYYANGAR:—"I only say that I have got a copy of the mahazar alleged to have been sent to the hon. the Law Member. Probably he will make further inquiries in the matter."

The hon. Sir C. P. RAMASWAMI AYYAR:—"Yes, Sir."